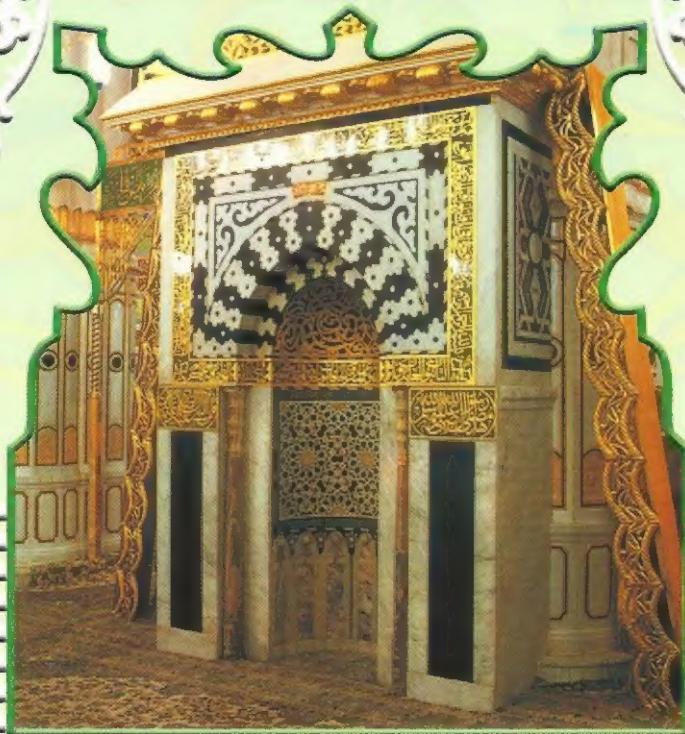


# HOW TO PRAY

According To The Sunnah Of The Prophet  
**MUHAMMAD** ﷺ



By  
His Eminence  
Sheikh Abdul Aziz bin Abdullah bin Baz

كيفية صلاة النبي ﷺ

## How to Pray

According to the *Sunnah*  
of the Prophet Muhammad ﷺ



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كَيْفِيَّةُ صَلَاةِ النَّبِيِّ ﷺ

# How to Pray

According to the *Sunnah*  
of the Prophet Muhammad ﷺ

By

*His Eminence Sheikh*  
**Abdul Aziz bin Abdullah bin Baz**



**DARUSSALAM**  
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*Preface*

Surely all praise is for Allâh. We praise Him and seek His assistance. We seek His forgiveness and we seek refuge in Him from the evil of our own souls and from the wickedness of our deeds. Whomever He guides shall never go astray, and whomever He allows to stray shall never find guidance. I bear witness that there is no god but Allâh, alone. He has no partner, and I bear witness that Muhammad is His slave and His Messenger. May the peace and blessings of Allâh be upon him and upon his family and his Companions and upon those who follow them in piety until the Day of Resurrection.

The objective of this concise booklet is to explain how Prophet Muhammad ﷺ used to perform his *Salâh* (prayers). I would like to present this explanation to every Muslim so that they may try their best to copy the Prophet's procedure in performing the *Salâh* (prayer).

## Manners of Salâh (Prayer)

Imam Bukhari reported that the Prophet, Muhammad ﷺ said:

«صَلُّو كَمَا رَأَيْتُمُونِي أَصْلِي»

“Perform your Salâh as you saw me performing it.”  
*(Al-Bukhari: 595)*

Therefore, here is the clarification of the Prophet’s procedure of prayer:

1. Perform the *Wudû* properly as commanded by Allâh in the Qur’ân:

﴿يَنَّا يَهَا الَّذِينَ إِمَّا مُؤْمِنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَدْعِنُكُمْ إِلَى الْمَرَافِقِ وَامْسُحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

*“O you who believe! When you intend to perform prayer, wash your faces and your arms up to the elbows, wipe (by passing wet hands over) your heads, and wash your feet up to the ankles.” [Al-Maida:6]*

The Prophet ﷺ said:

«لَا تُقْبَلُ صَلَاةُ بَغْرِيْرٍ طَهُورٍ»

“*Salâh* without Purity is not accepted.” (*Muslim*: 329)

2. Face the direction of *Qiblah*, the Sacred House at Makkah, intending in your mind to perform the prayer which you want to fulfill, whether it is a *Fard* (obligatory) prayer or a *Sunnah* (supererogatory) prayer. One should not pronounce his *Niyah* (intention) verbally because neither the Prophet ﷺ nor his Companions uttered the intention for *Salâh*. Thus, pronouncing the intention for *Salâh* in an audible voice is *Bid'ah*. Whether you are *Imâm*, *Muqtadee* (follower), or performing your *Salâh* individually, you should have a *Sutrah* i.e, a raised object in front of you. Facing the *Qiblah* is an imperative condition for every prayer. However, there are few exceptions for this rule explained in authoritative books for those who wish to refer to them.
3. Pronounce *Takbirat-al-Ihrâm*. That is to say *Allâhu Akbar* (Allâh is the Greatest) while looking at the point upon which your head rests during prostration.

4. Raise your hands up to the level of your shoulders or the earlobes while pronouncing *Takbirat-al-Ihrâm*.
5. Put your right hand over your left hand and wrist, above the chest, as the Prophet ﷺ used to do.
6. It is praiseworthy to recite the following *Du‘a-e-Istiftâh* (opening supplication):

اللَّهُمَّ بَايْدُ بَيْنِي وَبَيْنَ حَطَّاَيَّاَيِّ كَمَا بَايْدَتْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،  
 اللَّهُمَّ تَقْعِي مِنْ حَطَّاَيَّاَيِّ كَمَا يُنَقِّي الْغَوْبُ الْأَبْيَضُ مِنَ الدَّائِسِ، اللَّهُمَّ  
 اغْسِلْنِي مِنْ حَطَّاَيَّاَيِّ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ

*“Allâhumma bâ‘id bayni wa bayna khatâyâya kamâ bâ‘adta baynal-mashriqi wal maghribi. Allâhumma naqqini min khatâyâya kamâ yunaqqa ath-thawbu-labyadu min addanas. Allâhumma-gsilni min khatâ-yâya bilmâ‘i wath-thalji walbarad.”*

“O Allâh, separate me from my sins as You have separated the east from the west. O Allâh, cleanse me of my sins as the white garment is cleansed from soiling. O Allâh, wash off my sins with water, snow and hail.”

Or, you may say instead:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»

*“Subhânaka Allâhumma wa bihamdika wa tabârakasmuka wa ta‘âla jadduka wa lâ ilâha ghayruka.”*

“O Allâh, You are free from imperfection, and I begin with praising You. Blessed is Your Name, Exalted is Your Majesty and Glory. There is no true god but You.”

Or, you may recite any other supplications which the Prophet ﷺ used to recite in his prayers. It is better to recite these supplications alternately, the first one in the *Fajr* (morning) prayer, the second in the *Zuhr* (noon) prayer, each one by turn, in conformity with what the Prophet ﷺ used to do.

After reciting the opening supplication, say:

«أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

“*A‘ūdhu billâhi min ash-Shaytânir-ra-jeem*”

“I seek protection of Allâh against the accursed Satan.”

Then you say:

«بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ»

“*Bismillâhir-Rahmânir-Raheem.*”

“I begin with the Name of Allâh, the Source of Mercy, the Merciful.”

And recite *Al-Fâtihah* (the opening *Surah* of the Glorious Qur’ân). Prophet Muhammad ﷺ said:

«لَا صَلَاةٌ لِمَنْ لَمْ يَقْرَأْ بِقَاتِحةِ الْكِتَابِ»

“There is no *Salâh* for the one who does not recite *Al-Fâtihah*.” (*Al-Bukhari*: 714)

You should say *Âmeen* after reciting *Al-Fâtihah* loudly if the *Salâh* is in audible voice (such as *Fajr* prayer, the first 2 *Rak'ât* of *Maghrib* and *'Ishâ'* prayers. It is in conformity with the *Ahâdîth* (traditions) of the Prophet ﷺ to recite *Âyât* from a *Sûrah* of medium length in *Zuhr* (noon) *'Asr* (afternoon), and *'Ishâ'* (night) prayers. As for the *Fajr* prayer, it is advised to recite a passage from a long *Sûrah* of the Qur'ân. While for *Maghrib* prayer, you may recite passages from the long *Sûrah* or from the short *Sûrah* of the Qur'ân.

7. Then bow in *Rukû'* raising your hands up to the level of your shoulders or earlobes while saying *Allâhu Akbar*, then bend down, making your head and back level and put your hands with the fingers spread on your knees. You should maintain calmness and tranquillity while bowing, then say:

«سُبْحَانَ رَبِّ الْعَظِيمِ»

“*Subhâna Rabbiyal 'Adheem*” (3 times)

“My *Rubb*, the Greatest, is free from imperfection.”

In addition, it is advisable to say while bowing:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَرَبَّ الْعَالَمِينَ، اللَّهُمَّ اغْفِرْ لِي»

“*Subhânaka Allâhumma Rabbanâ wa bi hamdika, Allâhummaghfir li*”

“O Allâh, Our *Rubb*, You are free from imperfection, and I praise You. O Allâh, forgive me.”

8. Stand upright and raise your hands to the level of your shoulders or earlobes saying:

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

“*Sami‘â Allâhu liman hamidah.*”

“Allâh hears the one who praises Him.”

While resuming the standing position; say:

«رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا بَيْنَهُمَا وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ»

“*Rabbana wa lakal hamdu, hamdan katheeran taiyiban mubârakan fihi mil’as-samawâti wa mil-alardi wa mil’a mâ baynahumâ wa mil’a mâ shi’ta min shay’in ba’adu.*”

“Our *Rubb*, praise is for You, plentiful praises and blessings as to fill the heavens, the earth and what is in between, and to fill whatever pleases You besides them.”

In case you are a *Muqtadee*, then say when rising up:

«رَبَّنَا وَلَكَ الْحَمْدُ...»

“*Rabbanâ wa lakal hamd...*” etc.

“O our *Rubb*, praise is to You.”

It is advisable for the *Imâm*, the follower or who prays alone to add also:

«أَهْلُ الشَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ لَا مَانِعٌ  
لِيَا أَعْطِنِيَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجُدُّ مِنْكَ الْجُدُّ»

*“Ahlu ththanaa’i walmajdi ahaqqu mā qâlal ‘abdu, wa kullunâ laka ‘abd. Allâhumma lâ mâni‘a limâ a‘taita, wa lâ mu‘tiya limâ man-‘ata, wa lâ yanfa‘u dhal jaddi minkal jaddu.*

“You deserve all praise and all glory. Your praising is the best and most truthful statement a slave utters and ‘We are all Your slaves. O Allâh, there is none to withhold what You give and there is none to give what You withhold. Riches and worldly fortunes will not suffice the one who owns it in lieu of You.”

Place your hands on your chest, as you did before bowing, as that is confirmed from the Prophet ﷺ in the *Hadîth* of Wa’il bin Hujr and Sahl bin Sa’d ﷺ.

9. Prostrate saying *Allâhu Akbar* (الله اكبر) and rest on your kness before touching it with your hands, if that is possible. If not, you are permitted to touch the ground by your hands before your knees. Your fingers and toes should be directed towards the *Qiblah* and your hands should be stretched, and the fingers close together, not be separated. In *Sujood*, prostrate yourself on the following parts of your body: the forehead, the nose, both hands, both knees and the toes.

Then say thrice or more:

«سُبْحَانَ رَبِّ الْأَعْلَىٰ»

*“Subhâna Rabbiyal A’la”*

“My *Rubb*, the Supreme, is free from imperfection.”

It is advisable to say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَرَبِّ الْعَالَمِينَ، اللَّهُمَّ اغْفِرْ لِي»

*“Subhânaka Allâhumma Rabbanâ wa bi hamdika.  
Allâhumaghfir li.”*

“O Allâh, our *Rubb*, You are free from imperfection, and we begin with praising You. O Allâh, forgive me.”

It is recommended to supplicate more eagerly and ask for more from your *Rubb* because the Prophet ﷺ said:

«أَمَّا الرُّكُوعُ فَعَظَمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهَدُوا فِي الدُّعَاءِ  
فَقَمِنْ أَنْ يُسْتَجَابَ لَكُمْ»

“As for *Rukû’* (bowing), you should glorify your *Rubb* during it; as for *Sujûd* (prostration), be more eager in supplicating Allâh because your supplications during prostration are more apt to be accepted.” (*Muslim*: 738)

Ask Your *Rubb* for prosperity in both this world and in the Hereafter. Whether it is an obligatory or optional prayer,

while prostrating, you should neither bring your hands close to your sides, nor stick your abdomen to your thighs, or your thighs to your legs. Your arms should be raised above the ground because the Prophet ﷺ prohibited resting the arms on the ground. He said: “Prostrate properly, keep balanced in it, and do not place your arms flat on the ground like dogs.”

10. Raise your head from prostration saying *Allâhu Akbar* (الله اکبر) and place your left foot flat on the ground and sit on it keeping your right foot erect; your hands on your thighs and knees, and say:

«رَبُّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي وَاجْبُرْنِي»

*“Rabbighfirlî, war-Hamni, wâhdini, warzuqni,  
wa‘âfini, wâjburni”*

“O my *Rubb*, forgive me, have mercy on me, guide me, provide me with sustenance and render me healthy and strong.”

Maintain calmness throughout all postures.

11. Prostrate again saying *Allâhu Akbar* (الله اکبر) and repeat during your prostration what you did and said in the first prostration.
12. Raise your head saying *Allâhu Akbar* (الله اکبر) taking a pause similar to the pause between the two prostrations; this is called *Jalsatul-Istirâhah* (resting pause).

It is recommended to take such a pause, but there is no harm if you do not. Then stand up supporting yourself on your knees, or on the ground if you cannot support yourself on the knees. Recite *Al-Fâtihah* and some other *Âyât* from the Qur'ân, and do just as you did in the first *Rak'ah*. Those who pray behind the *Imâm* Should not compete with him in the prayer's postures, for the Prophet ﷺ Said:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمْ بِهِ فَلَا تُخْتَلِفُوا عَلَيْهِ، وَإِذَا رَكَعَ قَارُونُوا، إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ قَاسِجُدُوا»

“The *Imâm* is to be followed. When he says *Allâhu Akbar* (الله اكبر), then say the same after him. When he bows in *Rukû'*, bow after him. When he says *Sami'a Allâhu liman hamidah* (Allâh hears him who praises Him), then say *Rabbanâ wa lakal hamdu* (Our *Rubb*, all praise is for You); and when he prostrates, then prostrate after him.” (Agreed upon)\*

In other words, do not make any move (i.e. changing the postures) before the *Imam*.

13. If the prayer consists of two *Rak'ât* like the *Fajr* prayer, *Eid* prayer, or *Jumu'ah* prayer, then sit after the

\* It means that the *Hadîth* is compiled by both Imam Bukhari and Imam Muslim.

second prostration, with your right foot erect, sitting on your left foot laid down, putting your right hand on your right thigh, all your fingers of the right hand closefisted except the index finger which you use to point out, as a sign for your belief in the Oneness of Allâh. Place your left hand on your left thigh. There is no harm if you keep both the little and ring fingers of your right hand closed, while making a circle with your thumb and middle finger and move your index finger throughout the *Tashahhud*. It is reported that the Prophet ﷺ did both of these ways. Thus, it is advisable to alternate.

Read the following *Tashahhud* while sitting:

«التحيات لِلّهِ، والصلوات والطيبات، السلام عَلَيْكَ أَئُمَّةِ الْتَّائِبِ وَرَحْمَةُ  
الله وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحينَ، أَشْهُدُ أَنْ لا إِلَهَ  
إِلَّا اللهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى  
آلِ مُحَمَّدٍ، كَمَا صَلَيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ حَمِيدٌ،  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ حَمِيدٌ»

*“At-tahiyâtu lillâhi was-salawâtu wattaiyibâtu  
assalâmu ‘alayka ayyuhan-naibyu wa rahmatullâhi  
wa barakâtuhu. Assalâmu ‘alainâ wa ‘ala ‘ibâdi-  
llâhis-sâlihin. Ashhadu an lâ ilâha illallâhu wa as-  
hhadu anna Muhammadan ‘abduhu wa rasûluhu.”*

*Allâhumma salli ‘ala Muhammadin wa ‘ala âli Muhammadin, kamâ sallayata ‘ala Ibrâheema wa ‘ala âli Ibrâheema. Innaka Hamidun Majid. Allâhumma bârik ala Muhammadin wa ‘ala âli Muhammadin kama barakta ala Ibrâheema wa ‘ala âli Ibrâheema. Innaka Hamidun Majid.”*

“Greetings and the prayers and the good deeds are all due to Allâh. May Allâh grant the Prophet safety from derogatory things and grant him mercy and honor. May security from evil be granted to us and to all the righteous slaves of Allâh. I testify that there is no true god except Allâh, and I testify that Muhammad is the servant of Allâh and His Messenger. O Allâh, praise Muhammad and the household of Muhammad as You praised Ibrahim and the household of Ibrahim, and bless Muhammad and the household of Muhammad as You blessed Ibrahim and the household of Ibrahim. You are praised and You are glorified.”

After reciting the *Tashahhud*, ask Allâh’s protection from four things saying:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمْ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ  
الْمُحْدَثِيْا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ»

“Allâhumma innée A‘ûdhû bika min ‘Adhâbi  
Jahannami wa min ‘Adhâbil-Qabri wa min Fitnati

*Al-Mahyâ wal-Mamâti wa min Fitnati Al-Maseehid-Dajjâl.”*

“O Allâh, I ask Your protection from the torment of Hell, the torment of the grave, the trials of life and after death, and from the trial of impostor *Al-Masih Ad-Dajjâl* (Antichrist, Psuedo-Christ).”

You may ask Allâh for prosperity in this world and in the Hereafter, supplicate Allâh to bestow His favours on your parents and other Muslims. You could do this in both obligatory and optional prayers. It has been narrated by Ibn Mas‘ûd that the Prophet ﷺ taught him how to recite the *Tashahhud* and told him that he should invoke Allâh and ask Him for the wishes he likes, or, as it has been related in other versions, one should ask Allâh for whatever he wishes. In this manner, the slave can ask Allâh for all the good things of this world and the life to come. Then conclude the *Salâh* by turning your face to the right, saying:

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»

*“As-salâmu ‘alaykum wa rahmatullâh”*

“May you be granted security and mercy of Allâh.”

And then to the left saying the same.

14. In case of a three *Rak‘ah* prayer (prayer consisting of three units) like *Maghrib* or a four *Rak‘ah* prayer

like *Zuhr* prayer, *'Asr* prayer, and *'Ishâ'* prayer; stand up after reciting the *Tashahhud* as described before, and raise your hands to the level of your shoulders saying *Allâhu Akbar* (الله أكbar). Then put your hands on your chest as explained above and recite only *Al-Fâtihah*. There is no harm if you add to *Al-Fâtihah* some other *Âyât* of the Qur'ân while performing the third or fourth *Rak'ah* of *Zuhr* prayer, because this was how the Prophet ﷺ did according to the *Hadîth* (tradition) narrated by Abû Sa'id.

After the third *Rak'ah* of *Maghrib* prayer, and the fourth *Rak'ah* of *Zuhr*, *'Asr* and *'Ishâ'* prayers, recite the *Tashahhud* and terminate *Salâh* by saying:

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ»

*“As-salâmu ‘alaykum wa rahmatullâh”*

While turning first to the right, and then say the same while turning to the left as it has been explained above.

It is not an obligatory duty, but it is a recommended Prophetic *Sunnah* to invoke Allâh after terminating the *Salâh* by asking Him forgiveness thrice, and saying:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

“O Allâh, You are the security granter and security comes from You. You are the Supreme, the One Who possesses majesty and bounty.”

It is advisable for you to say:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ  
ذَا الْجُدْدِ مِنْكَ الْجُدُّ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا تَعْبُدُ  
إِلَّا إِيَّاهُ، لَهُ التَّعْمَلَةُ وَلَهُ الْفَضْلُ، وَلَهُ الشَّيْءُ الْخَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ  
مُخْلِصِينَ لَهُ الدِّينَ، وَلَا كَرَبَّ الْكَافِرُونَ»

*“Lâ ilâha illâllâhu wahdahu lâ shareeka lah. Lahul-mulku wa lahul-hamdu wa huwa ‘alâ kulli shay’in qadeer. Allâhumma lâ mânî‘ limâ a‘tayta wa lâ mu‘tiya Iimâ mana‘ta walâ yanfa‘u dhal-Jaddi minkal-jad. Lâ hawla walâ quwwata illâ billâh. Lâ ilâha illâllâhu walâ na‘budu illâ iyyâhu lahun-ni‘matu wa lahul-fadhlî wa lahuth Thana’ul- hasan. Lâ ilâha illâllâhu mukhliseena lahud-‘deena walaw karihal-Kâfiroon.”*

“There is no true god except Allâh alone having no partner. To Him belongs the domain, and all praise is due to Him. He has power over all things. O Allâh, there is none to withhold what You give, and there is none to give what You withhold. Riches and wordly fortune will not profit the one who possesses in lieu of You. There is no turning from one condition into another, nor is there power except by Allâh. There is no true god except Allâh and we do not

worship other than Him. To Him belongs the bounties and the blessings, and praise is due to Him. There is no true god except Allâh. We sincerely dedicate worship to Him even though the disbelievers disdain it.”

It is also advisable for you to extol Allâh 33 times by saying *Subhân Allâh* (سبحان الله), praise Him by saying *Al-Hamdulillâh* (الحمد لله) 33 times, and also by saying 33 times, *Allâhu Akbar* (الله اكبر) and complete your supplications to one hundred by saying once:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ»

*“Lâ ilâha illâllâhu wahdahu lâ shareeka lah. Lahul-mulku wa lahul-hamdu wa huwa ‘alâ kulli shay’in qadeer.”*

“There is no true god except Allâh alone. He has no partner. To Him belongs the domain and the praise is due to Him. He has power over all things.”

You may add to this the recitation of *Âyat Al-Kursi*, *Surat Al-Ikhlas*, *Surat Al-Falaq*, and *Surat An-Nâs*. It is recommended to recite these three *Suwar* thrice after the *Fajr* prayer, and after the *Maghrib* prayer because this was the practice of the Prophet ﷺ as stated above. All these supplications are optional not obligatory.

Every Muslim, male or female, is recommended to pray 12 *Rak'at* of *Sunnah* (supererogatory) prayers every day: four of these *Rak'at* are before *Zuhr* prayer, two after it, two after *Maghrib* two after *'Ishâ'* and two before the *Fajr*. These supererogatory prayers are called *Rawâtib* which means: “regular supererogatory optional prayers.” The Prophet ﷺ observed these optional prayers wherever he was at home. While traveling, he used to perform the two *Rak'ât* before the *Fajr* prayer, and the *Witr* (odd) prayer (after the *'Ishâ'* prayer). There is no harm to perform these optional prayers in a mosque, but it is better to perform them at home, because the Prophet ﷺ said:

«أَفْضَلُ صَلَاةِ الْمُرْءَ فِي بَيْتِهِ إِلَّا الصَّلَاةُ الْمُكْتُوبَةُ»

“The best of man’s prayer is that which he performs at home except for the obligatory prayers.” (*Al-Bukhari*:689)

Performing these optional prayers is a means for gaining admission to *Jannah*. The Prophet ﷺ said:

«مَنْ صَلَّى اثْنَيْ عَشَرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ تَطْوِعُهُ اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

“He who performs twelve optional *Rak'ât* every day and night, Allâh will build for him a house in *Jannah*.” (*Muslim*: 1198,1199)

It is also advisable for the Muslim to pray four optional *Rak‘ât* before ‘Asr prayer (2 and 2), two before *Maghrib* prayer, and two before ‘*Ishâ’* prayer, because this was practiced by the Prophet ﷺ. Allâh ﷺ says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَشْرَفُ حَسَنَةٍ﴾

“Verily, you have the best example in the Messenger of Allâh (Muhammad ﷺ).” [Al-Ahzâb: 21]

And the Prophet ﷺ said:

«صَلُّو كَمَا رَأَيْتُمُنِي أَصْلِي»

“Perform your *Salâh* as you saw me performing it.” (Al-Bukhari: 595)

It is Allâh Whom we ask to render us successful and prosperous, and may He exalt the mention of our Prophet, Muhammad, son of ‘Abdullâh, his Family, his Companions, & whoever follows his way until the Day of Resurrection.

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# كيفية صلاة النبي ﷺ

(باللغة الإنجليزية)

This concise booklet explains in a very simple form how the Prophet Muhammad ﷺ used to perform his Salât (prayer). Prophet ﷺ is a model for every male and female Muslim to adopt his manners in all acts of worship as well as other aspects of life. All the essential details of the Salât (prayer) have been clearly and distinctly described in a simple manner without making the publication too bulky or complicated.

Transliteration and translation of Arabic phrases and formulas are given for ease of reciting and understanding. It is a very useful booklet for all new Muslims and such Muslims who do not fully understand Arabic language.



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